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## A FOLK-LORE EXPEDITION TO SPAIN.

BY AURELIO M. ESPINOSA.

FOR the last ten years extended collections of the folk-lore of New Mexico, Mexico, Central America, and Porto Rico, have been published in the "Journal of American Folk-Lore." The Spanish folk-lore of these regions has already been collected in sufficient abundance to give us fairly definite ideas of its character and extent. In the New Mexican field I have worked almost alone. During the years 1910-16 I published in this Journal a number of articles on the Spanish folk-lore of New Mexico.<sup>1</sup> A collection of traditional Spanish ballads from New Mexico was published in the "Revue Hispanique" in 1915.<sup>2</sup> Lately Professor Boas and Dr. Elsie Clews Parsons have published Indian folk-tales of New Mexico influenced by Spanish sources.<sup>3</sup> In Mexico, thanks to the efforts of Professor Boas, several collections have been made, — one by Dr. J. Alden Mason,<sup>4</sup> another by W. H. Mechling,<sup>5</sup> and a much more extensive one by Dr. Paul Radin.<sup>6</sup> Besides these, smaller collections have been made, the most important being one published by Professor Boas himself, with abundant comparative notes.<sup>7</sup> The Spanish folk-lore of Porto Rico was collected on a very large scale by Dr. J. Alden Mason, under the auspices of the American Folk-Lore Society and the New York Academy of Sciences,

<sup>1</sup> New-Mexican Spanish Folk-Lore: I. Myths; II. Superstitions and Beliefs; III. Folk-Tales; IV. Proverbs; V. Popular Comparisons; VI. Los Trovos del viejo Vilmas; VII. More Folk-Tales; VIII. Short Stories and Anecdotes; IX. Riddles; X. Children's Games; XI. Nursery Rhymes. See also "Comparative Notes on New-Mexican and Mexican Spanish Folk-Tales" (JAFL 28 [1915] : 343-351).

<sup>2</sup> Romancero Nuevomexicano.

<sup>3</sup> "Spanish Tales from Laguna and Zuñi, N.Mex." (JAFL 33 [1920] : 47-72).

<sup>4</sup> "Folk-Tales of the Tepecanos" (JAFL 27 [1914] : 148-210).

<sup>5</sup> "Stories from Tuxtepec" (JAFL 25 [1912] : 199-203).

<sup>6</sup> El Folklore de Oaxaca, recogido por Paul Radin y publicado por Aurelio M. Espinosa (New York, G. E. Stechert & Co., 1917).

<sup>7</sup> "Notes on Mexican Folk-Lore" (JAFL 25 [1912] : 204-260).

and parts of the vast collections have already been published.<sup>1</sup> The material from Central America is as yet small, but nevertheless welcome.<sup>2</sup> In Brazil and Chile, also in the Argentine Republic, much material has been gathered.

A study of the collected materials showed at once that most of the Spanish folk-lore which is found to-day in the Spanish-speaking countries of America is of traditional Spanish origin. The same materials began to appear in the various Spanish countries studied, notably in folk-tales. In spite of the fact that we had discovered a definite relation between the American and Spanish tales, there still remained a great deal unaccounted for, because the material available from Spain was not sufficient. Up to the present time the number of Spanish folk-tales collected and published in Spanish America is about four times the number published in Spain. Not even for the material that seemed to be for the most part of peninsular Spanish origin could we assemble enough comparative material to reach definite conclusions as to its origin. In order to carry on the study in a satisfactory manner, a better acquaintance with the folk-tales of Spain itself was indispensable.<sup>3</sup> The problem became all the more difficult when it was attempted to study the influence of Indian and Negro folk-lore upon that of Spanish, Portuguese, or French America. Students of Spanish-American folk-lore have always been inclined to consider the Indian elements as negligible. I myself have always been of that opinion, and I am happy to state that these theories now seem to be sustained. Still more complex is the problem of the influence of Spanish folk-lore upon that of the Indian and Negro. For these reasons a folk-lore expedition to Spain had long been considered by Professor Boas, others, and myself.

<sup>1</sup> "Porto-Rican Folk-Lore: Riddles" (JAFL 29 [1916] : 423-504); "Décimas, Christmas Carols, Nursery Rhymes, and other Songs" (JAFL 31 [1918] : 289-450). The folk-tales which constitute the most important collection of Spanish-American folk-tales in existence will appear in part in this number.

<sup>2</sup> Adrián Recinos, "Cuentos populares de Guatemala" (JAFL 31 [1918] : 472-487).

<sup>3</sup> The most important collection of peninsular Spanish folk-lore published is to be found in the Biblioteca de las Tradiciones Populares (Sevilla, 1883-86), eleven very small volumes. There are only some sixty folk-tales in the entire collection. There are other collections of folk-tales from Spain that contain literary tales, translations from Grimm, etc., which do not concern us here. Those recently published by Calleja of Madrid are better, often real popular tales, but always written in literary Spanish, and changed much from the original form. They are not satisfactory for comparative studies. These Calleja tales are known in Spain in the larger towns, but the people never confuse them with the really popular material. Better collections of popular tales have been published in Portugal and Brazil: F. Adolpho Coelho, *Contos Populares Portuguezes* (Lisboa, 1879); S. Romero, *Contos Populares do Brasil* (1907); etc. In South America all the material is more extensive: see Rodolfo Lenz, "Un Grupo de Consejas Chilenas" (*Anales de la Universidad*, vol. cxxix). A very good collection of Spanish popular poetry (not including ballads) is Rodríguez Marín, *Cuentos Populares Españoles* (Sevilla, 1882-83), five small volumes.

The Indian and Negro elements that may be found in the folk-lore of certain regions of Spanish America are especially difficult to study. Some years ago I had almost reached the conclusion that a certain number of animal tales found to-day in the Spanish folk-lore of New Mexico and Mexico might be of Indian or Negro origin. A close study of the tales themselves, however, did not bear out that supposition; and, in spite of the fact that I had no peninsular material with which I could make a close comparison, I finally concluded that even the Tar Baby story, for example, is not necessarily of Negro origin. If I am not mistaken, Professor Boas is substantially of the same opinion.<sup>1</sup> At the present moment I am absolutely convinced that it is not of Negro origin, and I shall prove it by publishing a Spanish version of the original tale. There will also be other surprises. In the same manner a series of versions of a tale called "Pedro de Urdemalas" was discovered in various parts of Spanish America; and because we had no Spanish version with which it could be compared, the origin of the picaresque tale remained until recently somewhat of a mystery, although I had always been firm in the belief that it was a peninsular Spanish tale and merely a by-product of the picaresque novel.<sup>2</sup> Now I have discovered, not one peninsular Spanish version of the tale, but many, thus proving my former assertion absolutely. Besides, I have received from Professor Boas the most welcome news, — that while I was in Spain, he collected an Indian version of the same tale from the New Mexican pueblo of Laguna, — showing that the Indians have assimilated from their Spanish-speaking neighbors perhaps many a folk-tale.

But we have already anticipated certain aspects of the folk-lore expedition which I have just completed in Spain. The account of the expedition itself, and the extent of the materials collected, will interest, no doubt, the readers of this Journal; and this I now propose to do. From the foregoing remarks it will be clear to all that an expedition to Spain was necessary for Spanish studies. When Dr. Mason returned from Porto Rico some six years ago with the abundant collection of folk-tales which we are now preparing for publication, the necessity of undertaking it seemed imperative. Thanks to the efforts of Professor Boas, our indefatigable investigator of American archæology, ethnology, and folk-lore, and to the generosity of the past President of the American Folk-Lore Society, Dr. Elsie Clews Parsons, the expedition to Spain was made possible. Stanford University gave me a leave of absence for seven months, — from June, 1920, to January, 1921. I reached Spain early in July, and staid until early in December. I was in the field collecting folk-lore four months and a half. I was

<sup>1</sup> See my remarks on the subject in this Journal (27 : 211, 216), and the opinion of Professor Boas in "Notes on Mexican Folk-Lore" (*Ibid.*, 25 : 253-254).

<sup>2</sup> See JAFLL 27 [1914] : 220-221.

fortunate enough to bring together a collection of folk-tales from various parts of Spain, which I believe will be of considerable help in the study of Spanish folk-lore. On account of the short time at my disposal, I concentrated my efforts upon the collection of folk-tales. Other materials were collected, but not in abundance.

Professor Boas advised that an effort be made to collect folk-tales from various parts of Spain. He had in mind a collection of popular tales that should include particularly Andalusia, because so many of the Spanish colonists came from that area. Although I personally would have preferred to remain the whole our months and a half in the various provinces of Castile in the north, I now believe that the plan which Professor Boas suggested, and which I followed, was the best for our studies, inasmuch as it is not probable that we can repeat the expedition many times and concentrate each time on one region. Nevertheless it involved much loss of time in going from one place to another, especially when one considers the difficulties in travelling in some of the remote districts. In the actual work of collecting my materials I found no difficulties whatever. My experiences everywhere, but especially in old Castile, were such that I feel it a solemn duty to state that a large share of the success of the expedition may be ascribed to the courtesy and kindness of the Spanish people, from the scholars and university professors to the humblest men and women who recited tales and ballads. In most cases, in collecting material among the poorer people, I always offered a small gratification for a good tale or ballad; but this was never asked, and in some cases it was refused when offered.

I shall now give a detailed account of the regions visited, together with a brief description of the kind and abundance of material collected in each region; and finally I shall give a brief summary of the general character and value of the material.

On my arrival in Madrid I sought an interview with my friend and colleague, the distinguished philologist Don Ramón Menéndez Pidal, who, together with Ramón y Cajal, the great histologist, Menéndez y Pelayo, and Joaquín Costa, organized in 1907 the Junta para Ampliación de Estudios e Investigaciones Científicas of Spain, — a sort of extension of the Universidad Central, and in reality a centre of investigation and research in all lines of human activity. Menéndez Pidal is the director of the part of the Junta known as the "Centro de Estudios Históricos," which comprises the various studies in history, literature, philology, and folk-lore. He himself, with the aid of his distinguished wife, Doña María Goyri, is now preparing for publication "El Romancero Español," — a monumental work on which they have been engaged some twenty years, and which will probably take some ten years more to conclude. This, however, is only one of the

several tasks that claim the attention of this great investigator. A history of the Spanish language, a history of Spanish epic poetry, and other works of equal scope, continually occupy his thoughts. The publications of Menéndez Pidal in all these fields of investigation are so numerous, that I refrain from mentioning even the most important. The student of Spanish literature, dialectology, and folk-lore, knows what modern science owes to this great mind.

I had the pleasure of spending an entire day with him, and we discussed the whole matter of my proposed folk-lore expedition. He showed the keenest interest in the subject, and gave me valuable information about the regions which I was to visit, the people, the dialects, etc. He placed at my disposal not only his intimate knowledge of the Spanish peninsula, but also the help and co-operation of the Junta para Ampliación de Estudios and his colleagues; and, besides the assistance and co-operation of Menéndez Pidal himself, I was aided in many ways by Don Américo Castro, professor in the Universidad Central, and by other scholars of the Centro de Estudios Históricos. The gift of a carefully prepared map of Spain, showing the regions where folk-lore studies had been carried on, together with those where little or nothing had been done, and showing also the regions where, according to studies already made, tradition seemed to be alive and more archaic, was a favor for which I can never sufficiently thank Menéndez Pidal. It served me as a constant guide and companion in my journeys throughout the peninsula. It is a duty and a pleasure to here express to him and his colleagues my gratitude and appreciation. Upon the advice of my friend and colleague, Don Adolfo Bonilla y San Martín, I decided to start in the north of Spain, and gradually to move to the south in the late autumn.

In the middle of July I left Madrid for Santander, in the extreme north. After visiting Don Miguel Artigas, the learned librarian of the Biblioteca Menéndez y Pelayo, the collecting of folk-lore began. On the second day a friend of Señor Artigas, the poet López Argüello, recited for me a beautiful version of "*La Pega y sus peguitos*," which he had learned from his mother, a version of "*La Paloma y sus pichones*," which my mother recited for me thirty years ago in Colorado. I visited some of the villages around Santander and the Casa de los Pobres, where, thanks to the kindness of the good sisters, I took down about a dozen good folk-tales. From Santander I made a trip by rail, automobile, and on horseback to Tudanca, the place made famous by Pereda in his novel "*Peñas Arriba*." There I remained three days, enjoying the hospitality of Don José María Cossío, the present heir to the famous Casona de Tudanca. Here in Tudanca and the neighboring village of Santotís I continued to collect many tales. The picaresque tales of "*Pedro de Urdemalas*"

appeared here, as they had appeared in Santander before. Señor Cossío is a folk-lorist of note, and has collected and published many traditional ballads from the province of Santander. He showed the greatest interest in my work, and went about from house to house in Tudanca and Santotís, looking for good folk-tales. In his own Casona the servants told me stories, the best being related by Pito Salces, the hero of Pereda's famous novel "Peñas Arriba," above mentioned. After returning to Santander, I left for Reínosa, where the Ebro has its source. Here I remained six days, and the folk-tales appeared in great abundance. Animal tales seemed to be especially common, at least among those whom I chanced to meet. In the early part of my travels, however, I may say that I made a special effort to look for animal tales. Later, when I discovered that they were to be found everywhere, I made no special effort to seek them, except certain types in which we are especially interested.

From Reínosa I went to Burgos by way of Palencia. Up to this time I had been collecting folk-tales in regions where folk-lore studies had been made, although not extensively. The only exception was Tudanca, where, aside from a few ballads, little had been collected. In Santander, Tudanca, and Reínosa I began to collect also the interesting frog stories which I later continued to find in all parts of Spain, — little anecdotes which seem to make up a complete legend about the frog. In Burgos I remained a few days visiting the neighboring villages of Villatoro, Plazuela de Muñó, and Urbel del Castillo. The "Pedro de Urdemales" tales and other picaresque tales abound here. Burgos was the first Castilian territory visited, and the charm of the Castilian language as spoken in the province of Burgos added pleasure and enthusiasm to the work. From Villahoz came also a fine *cuento de encantamiento*. Here in the Castilian territory the ballads began to appear in abundance. I had determined to make no effort to collect ballads; but when I heard them recited, and saw that some were rare ones or complete versions of some shorter known versions, I began to take them down. In this way I was fortunate enough to collect about two hundred versions of some forty different ballads in the entire four months and a half, and made a present of the entire collection, in my name and in the name of the American Folk-Lore Society, to Don Ramón Menéndez Pidal, who is collecting them everywhere in Spain for the publication already mentioned. This is the first aid given by any American folk-lorist to the great future *Romancero* of Menéndez Pidal.

From Burgos I made a trip to Salas de los Infantes, Barbadillo, Contreras, and Santo Domingo de Silos, — villages to the east in the direction of the province of Soria. The journey was made by automobile, in the classic and archaic *tartanas*, and on foot. It was on a

trip on foot that I was making from Barbadillo to Santo Domingo de Silos that I chanced to stop at Contreras and collected from the lips of Doña Juana Martín the beautiful legends of the Infantes de Lara which were recently published in the "Romanic Review."<sup>1</sup> These are national Spanish legends, and distinct from our general European folk-lore; and I have studied them apart and together. In Salas de los Infantes, Barbadillo, and Contreras I began also to collect riddles. Later, however, I did not continue to collect many riddles. Aside from the ballads, I concentrated all my attention on the folk-tales.

In the material so far collected the coyote of the American Spanish tales was often the plain wolf of the Spanish tale, and the fox that played one trick after another on the stupid wolf was the fox of the traditional European versions.

I then left Burgos and its wonderful cathedral for another centre of Castilian speech and tradition, the province of Valladolid, where I remained five days. The material collected here was in the main not different from what had already been collected in Santander and the province of Burgos, — the same animal tales, the same picaresque tales, a few different *cuentos de encantamiento*, etc. An interesting accumulative tale appeared in Valladolid, but it is not essentially different from a similar one found in Barbadillo in Burgos. During my stay in Valladolid the weather permitted a visit to only two of the villages about the city.

The first week in September I left for Soria, in northeastern Spain, the farthestmost region to the east that belongs to the Castilian territory proper. This was one of the regions which was said to be preferred as a folk-lore field, and my stay there proved it beyond doubt. It was the first place visited where the wealth of material taxed my endurance. In ten days I collected some thirty of the best folk-tales in my collection, — animal tales, some entirely new, accumulative tales, picaresque tales, and a few good tales of the *niña perseguida* or Cinderella type. The best version of "Juan Oso" in my collection is from Blacos, in the province of Soria. I visited the neighboring villages of Garray, near the famous Numancia, and also the mediæval and ancient Calatañazor, long held by the Moorish king Almanzor, and which seems to be Moorish to-day in every respect except language and religion. Some interesting versions of the ballad of "Gerineldo" were found in Calatañazor.

Leaving Calatañazor, I made a long and tiresome journey to León, in the northeast, where I remained but three days, and collected only a few folk-tales from there and from Villecha, a neighboring village. León was not marked in my itinerary as a choice region. Astorga and Porqueros, to the east, were; and there I collected a few of the

<sup>1</sup> Sobre la Leyenda de los Infantes de Lara, April-June, 1921, 135-145.



best tales in my collection, among them the first version of the "Tragaldabas." From Astorga I went to Zamora, where I discovered a region equal to Soria for folk-lore studies. In the barrio de San Vicente alone I collected a dozen good folk-tales, among them a few of the *niña perseguida* or *niña sin brazos* type, which I believe are of the best collected anywhere. The old witch or fairy of the European prototype has been converted, in the Spanish tale, into the Virgin Mary or St. Joseph. This new element throws a good deal of light on the religious side of the problem of changes in the form of folk-tales. I found later that this type of tale is common in the central and southern parts of Spain, but not common in the north. In Zamora there was so much material to be found in the city itself, that I did not have time to visit any of the villages near by. In Zamora I made a very interesting discovery, and one which, as Menéndez Pidal told me later in Madrid, has been verified also in the collecting of ballads; namely, that in some Spanish regions where some of the modern collections of tales and modern ballads are known the people never confuse the old, traditional material with the newly learned material. The old traditional material lives, and is perfectly well known as such, and not confused with the modern. The woman who narrated for me in Zamora some of the best traditional versions of the *niña sin brazos* tale narrated also modern versions of the same story, which, as she said, were not old, and were learned from others. These others had learned these modern versions, as I discovered later, from the Calleja collections. The really old and traditional Zamora versions were told with a *gracia* and *soltura* absolutely beyond the power of any modern story-compiler.

Very reluctantly I left Zamora on the 26th of September for Segovia in Castile, *via* Salamanca and Medina del Campo. I had no time to stop at Salamanca. In Segovia I remained five days. Here I did not discover a region as prolific in folk-lore as Soria and Zamora had been, but material was a-plenty. Both in the city of Segovia and in the neighboring villages of Valseca and Fuente Pelayo, various versions of animal and fairy tales were found, the "Tragaldabas" tale of Astorga appeared again, and I found a few very good versions of some rare ballads.

From Segovia I went to Ávila, in the extreme south of the province of Old Castile, and a region where folk-lore was said to be plentiful and archaic. Again I found myself in a field as prolific as Soria and Zamora. To the charm of visiting the city that gave birth to one of the world's greatest women, Santa Teresa de Jesús, who rivals Cervantes as a writer of Castilian prose, was added the pleasure of seeing my folk-tale collection grow from day to day in size and importance. Here it was that I finally found an original version of the

so-called "Tar-Baby" story, — the story of the giant trapped by means of a tar baby, the old tale found in India. The modern Negro tale is therefore not necessarily of Negro origin. It may be a modern, newly-developed version of the ancient Indian and European tale. In Ávila the *niña sin brazos* tale also appeared, and in very fine old versions. From a family from Jaraíz de la Vera, in the province of Cáceres, living now at Ávila, I collected several folk-tales from a region which I did not visit, and which therefore were quite welcome. On the 10th of October I left Ávila de Santa Teresa.

On the 20th of October, after a short stay in Madrid, I left for the province of Cuenca, in the extreme southeast of New Castile, one of the regions considered archaic and old. Here, again, my hopes were not disappointed, and folk-tales and ballads were found in abundance. The *cuentos de encantamiento*, the moral or didactic tales, and the animal tales of this region, are especially good. Here in Cuenca I found also two tales of the greatest importance, — a fine version of the rare but well-known European tale, "The Angel and the Hermit," so admirably studied by Gaston Paris; and a most interesting version in prose of a theme that is quite common in the balladry of Spain, *la Niña guerrero*. In Cuenca I remained one week, leaving the capital of the province for Motilla del Palancar, a most interesting mediæval village about thirty miles to the south. The trip from Cuenca to Motilla del Palancar was made by automobile, as there is no railroad. After remaining a day at Motilla, I left for Utiel, in the province of Valencia, also by automobile. It had been my original intention to go from here to Teruel; but time was passing rapidly, and I feared I should not return with a sufficient number of folk-tales from Andalucía proper, so I left Utiel by rail for Valencia.

From there I went to Granada. Arriving at Granada, the first thing I did was to visit the famous Alhambra. Returning from the Alhambra, I approached the guide on the subject of popular tales. "Yes, I know an old gypsy who can tell you popular tales all day and all night." The next morning he took me to where the gypsy lived in the *barrio gitano* of El Albaycín, the old Moorish city of Granada, opposite the Alhambra. She knew only two good tales; but, once in the *barrio gitano*, I easily found many more. In Granada I came into contact for the first time with the real Andalusian Spanish. Since in all localities I took down the folk-tales as they were recited, the work went a little slowly at first. The tales from Granada and Santa Fé, which I also visited, were of all kinds, — animal tales, witch tales, and *cuentos de encantamiento*. Two very interesting riddle-tales are from Granada, as well as the first version of the legend of "Don Juan," a second of which version appeared later at Ciudad Real. The well-known tale of "Los dos compadres" or "Los dos hermanos," the

first versions of which I had found from the very beginning in Santander, appeared again in Granada. These stories came to light when I asked for rabbit stories, on account of the incident of the educated rabbit which one of the *hermanos* uses to deceive the other.

I did not leave Granada until the 10th of November. The next stop was Sevilla. In this province I remained another ten days, visiting and collecting folk-tales at Sevilla, Triana, Santiponce, near the old and famous Itálica, and Utrera. Folk-tales were a-plenty everywhere. In fact, I had no trouble anywhere in finding material. In some villages I often had a waiting-list of persons who were anxious to tell me a tale. This happened specifically in Calatañazor and Soria, in Zamora, in Ávila, and in Santiponce. The best version of the tale of the race between the fox and the frog is from Santiponce. From Sevilla and Triana I have also some good versions of animal tales, notably one of the donkey and the lion, a version of "La zorra y el lobo," and one of my best versions of the gifts of the animals.

It was now the 20th of November; and I had intended to go to Mérida, in the province of Badajoz, but it was no longer possible. I decided to go from Sevilla to Córdoba, and collect more folk-lore from southern Spain. In Córdoba I remained six days, collecting many folk-tales and ballads. It rained almost all the time, and the weather was cold, so I did not leave the city. Most of the folk-tales from Córdoba were collected in the barrio called "El Campo de la Verdad," on the other side of the Guadalquivir. Interesting rabbit stories appeared, one being a tale of the rabbit that played a series of tricks on the wolf, but a different tale from the New Mexican coyote and rabbit tales. The incidents are different, but in reality the folk-tale may be the same in origin. The fact that this kind of tale appeared only in the south impressed me at first, and I was about to conclude that the fact may bespeak African source; but I really think it would be very dangerous to hazard such an opinion. In spite of the abundant collection of tales which I have from Spain, and in spite of the fact that I looked everywhere for certain types of tales without finding them, I do not believe that we can say that they are not to be found. After all, my expedition was only a preliminary investigation. There is folk-lore work in Spain for several investigators, and for years of investigation. The results of my trip will enable us to come to some positive conclusions; but, from a preliminary investigation, it would be dangerous to attempt to come to definite negative conclusions. In Córdoba I found the second version of the chick that could not be killed, the first being from Cuenca.

On the 26th of November I left Córdoba and its famous Mezquita for Ciudad Real, where I remained three days. Ciudad Real and the country about have never been investigated in the folk-lore line. My

Spanish colleagues had never been there; and I discovered for myself and for them a region as prolific, as interesting, and apparently as archaic, as any region of Spain. A version of the Don Juan legend found here is one of the best found anywhere. Two versions of the *niña sin brazos* tale are especially old and well told. A version of the tale of the woman who is punished for her curiosity, which I had found also in Córdoba, appeared in Ciudad in a longer and older form. Very reluctantly I had to leave Ciudad Real towards the end of November to wind up my expedition with a goodly collection of folk-tales from the very heart of Spain, — Toledo, the city of art, — palaces, Gothic and Jewish traditions, enchantment, and wonder. Toledo is really an enchanted castle; and one walking about its streets collecting folk-tales in its *patios*, that actually seem to sleep in past ages, can hardly realize that one lives in the twentieth century. Although only ninety kilometres from Madrid, and visited by all who go to Spain, Toledo remains to-day the old imperial city of the age of Charles the Fifth. It is worth while going to Toledo merely to see that famous painting of el Greco, "El Entierro del Conde de Orgaz," in the quaint and picturesque church of Santo Tomé; but to go to Toledo to collect folk-tales is a distinction accorded to very few mortals. In this mood, and with the reverence of one who approaches an ancient city made famous by various successive peoples and civilizations, — Romans, Visigoths, Arabs, Moors, Jews, and Spaniards, — I began to collect folk-tales in Toledo. And my work was not in vain. I found many old friends, but copied all I could find with the enthusiasm of new discoveries. One of my best "Pedro de Urdemalas" tales comes from Toledo. "Pedro el Malas" he is called there. A charming tale of the donkey, the ox, and the cock, was found in Toledo; the prototype of the New Mexican "Mano Fashico" tales also appeared; and the tale of the woman who disinters a corpse from a cemetery and cooks the entrails for her husband — a tale which I had heard mentioned before, but never told in full — was also met with. Folk-tales, ballads, and riddles, — all were found in abundance in this enchanted mediæval city of beauty and legend. The stay in this enchanted land, however, was of short duration. A few days had to be spent in Madrid, and my boat was to leave Cadiz for New York on the 9th of December. A collection of some fourteen folk-tales from Toledo, Madridejos, and Villaluenga, was the result of a six-days' stay in the province of Toledo. In Madrid I found three more tales, recited by the servants of my friend, the distinguished phonetician, Tomás Navarro Tomás; and then the folk-lore expedition to Spain had come to an end.

The above is a brief but complete account of the expedition. I have also given some information about the kinds of folk-tales found.

The localities visited include most of the regions of Spain, but there are some notable exceptions. Time only prevented my going to other places.

To summarize, then, I visited and collected folk-tales in the provinces of Santander, Palencia, Burgos, Valladolid, Soria, León, Zamora, Segovia, Ávila, Cuenca, Granada, Sevilla, Córdoba, Ciudad Real, Toledo, Madrid, and Zaragoza. I also collected folk-tales from five provinces which I did not visit, — namely, Jaén, Málaga, Cáceres, Guadalajara, and Pontevedra, — from individuals residing in places visited. There are to be added as well the provinces of Orense and Oviedo in Asturias, since a good collection of some twenty Asturian popular tales, gathered in various villages and towns of Asturias (a few are from León) by a pupil of Menéndez Pidal, was generously given me to add to my collection. We have, then, in our present collection, folk-tales from practically all parts of Spain, with the exception of Galicia, Aragón, Catalonia, and some regions of the western Portuguese border. We have material from twenty-four of the forty-nine provinces of Spain. The entire collection consists of some 297 versions of folk-tales, — 277 collected by myself, and 20 from the Asturian collection. Some fifty tales are repeated, but in versions that must by all means be studied. The material is not yet definitely classified, but I should say that we shall have to publish and study some 280 versions of about 230 different folk-tales. Of these, some are very long, such as the *cuentos de encantamiento*, persecuted-child tale, etc.; while a few are very short, — some animal tales, for example.

The following is a complete list of all the provinces, and of all the cities, towns, and villages, from which we have folk-tales. The figures to the right of each are the number of folk-tales from each. The totals from each province are given first, followed by the cities and villages with the number from each.

	No. of Folk-Tales.		No. of Folk-Tales.
Asturias <sup>1</sup> . . . . .	14	San Esteban de Muñana . . .	1
Asturias (source not given) . . .	4	Solosancho . . . . .	1
Llamo . . . . .	6	Villafranca de la Sierra . . .	3
Llanuces . . . . .	3	Villanueva del Campillo . . .	4
Pravia . . . . .	1	—	—
	—		
Ávila. . . . .	16	Burgos . . . . .	31
Ávila . . . . .	4	Burgos . . . . .	4
Rasucos . . . . .	3	Barbadillo del Mercado . . .	6
		Briviesca . . . . .	3

<sup>1</sup> The tales from Llamo, Llanuces, Lánacara, and Villablino, and three of source not given, are from the collection presented to us by Menéndez Pidal.

	No. of Folk-Tales.		No. of Folk-Tales.
Contreras . . . . .	1	Madrid . . . . .	2
Palazuela de Muñó. . . . .	2	Torrejón de Velasco . . . . .	2
Quintanilla del Coco . . . . .	2		
Retuerta . . . . .	2	Málaga . . . . .	4
Salas de los Infantes . . . . .	8	San Pedro Alcántara . . . . .	4
Urbel del Castillo . . . . .	2		
Villahoz . . . . .	1		
<hr/>		Palencia. . . . .	7
Cáceres . . . . .	8	Palencia . . . . .	1
Jaraíz de la Vera . . . . .	8	Aguilar de Campoo . . . . .	1
		Herrera. . . . .	1
Ciudad Real . . . . .	5	Montañar de Cerrato . . . . .	1
Ciudad Real . . . . .	4	Villamediana . . . . .	3
Daimiel . . . . .	1	<hr/>	
<hr/>		Pontevedra . . . . .	1
Córdoba . . . . .	11	La Guardia . . . . .	1
Córdoba . . . . .	11		
Cuenca . . . . .	22	Santander . . . . .	29
Cuenca . . . . .	18	Santander . . . . .	1
Arcas . . . . .	1	Fontibre . . . . .	2
Palomera . . . . .	1	Fresno . . . . .	2
Villarejo sobre Huerta. . . . .	2	Hoznayo . . . . .	1
<hr/>		Liévana . . . . .	1
Granada . . . . .	18	Reinosa. . . . .	3
Granada . . . . .	14	Ríotuerto . . . . .	3
Atarfe . . . . .	1	Santotís . . . . .	2
Santa Fé . . . . .	3	Soto la Marina . . . . .	3
<hr/>		Tudanca . . . . .	9
Guadalajara . . . . .	1	Villacarriedo . . . . .	2
Yebra . . . . .	1	<hr/>	
Jaén . . . . .	2	Segovia . . . . .	8
Jaén. . . . .	2	Segovia. . . . .	2
León <sup>1</sup> . . . . .	19	Aldeorno . . . . .	2
León . . . . .	2	Escalona . . . . .	1
Astorga. . . . .	5	Fuente Pelayo . . . . .	1
Láncara . . . . .	4	Parral de Biovela . . . . .	1
Porqueros . . . . .	2	Valseca. . . . .	1
Truchas . . . . .	1	<hr/>	
Villablino . . . . .	4	Sevilla . . . . .	15
Villecha . . . . .	1	Sevilla . . . . .	10
<hr/>		Santiponce . . . . .	4
		Utrera . . . . .	1
		<hr/>	

<sup>1</sup> See footnote on p. 138.

	No. of Folk-Tales.		No. of Folk-Tales.
Soria . . . . .	30	Valladolid . . . . .	16
Soria . . . . .	21	Valladolid . . . . .	10
Almenar . . . . .	1	Mucientes . . . . .	4
Blacos . . . . .	1	Valdearcos . . . . .	2
Calatañazor . . . . .	1		
Canos . . . . .	1	Zamora . . . . .	21
Garrey . . . . .	1	Zamora . . . . .	19
Nódaló . . . . .	1	Bamba del Vino . . . . .	1
Retortillo . . . . .	3	Toro . . . . .	1
	—		—
Toledo . . . . .	14		
Toledo . . . . .	9	Zaragoza . . . . .	3
Madridejos . . . . .	1	Torrijo de Cañada . . . . .	3
San Pablo de los Montes . . . . .	1		
Villaluenga . . . . .	3		
	—		

We have, then, a total of 297 versions of folk-tales from 87 different places (cities, towns, and villages), representative of 24 provinces and the most important territories of Spain in the old racial and linguistic regions of La Montaña, Asturias, León, Castilla la Vieja, Castilla la Nueva, Andalucía, La Mancha, and Extremadura. In some of these regions, such as Andalucía and Castilla la Vieja, the folk-tales have been collected in abundance. From Old Castile we have 91 tales, or about 30 per cent of the entire collection; but we must remember that the old Castilian territory includes the modern provinces of Ávila, Burgos, Segovia, Soria, and Valladolid.<sup>1</sup> From Andalucía, or southern Spain proper, we have an even 50, or 16 per cent of the total; while from New Castile and central Spain, not including old Castilian territory, we have some 40, or 13 per cent. From Extremadura and La Mancha we have 13, or only 4 per cent. A larger number of folk-tales from Extremadura, La Mancha, and Andalucía would be very desirable; and it is very much to be regretted that time prevented our collecting more from those regions.<sup>2</sup> Taking into consideration the great difficulties in travelling and the consequent loss of time,<sup>3</sup> I feel

<sup>1</sup> I am not following the exact boundaries, of course. The southern part of the modern province of Palencia belonged in olden times to the kingdom of Castile, and belongs to the old Castilian territory racially and linguistically.

<sup>2</sup> Our friends and colleagues from the Centro de Estudios Históricos — Navarro Tomás and García Solalinde, as well as Menéndez Pidal himself — are now on the lookout for the Tar-Baby and other stories which are of interest to us, and will try to find them for us from these and other regions.

<sup>3</sup> During the time I was in the field a-folkloring, I actually spent in travelling on trains, automobiles, and *tartanas*, 28 days. Only on one occasion could I travel and take down

that we ought to congratulate ourselves that we were able to gather together the 297 versions we now have. And in spite of the fact that we realize that, after all, the expedition was only preliminary, I feel that the efforts of Professor Boas and the generosity of Dr. Parsons have not been in vain, and that the value of the collection for folk-lore studies is important and definite. To be sure, we cannot yet speak definitely, as the material must first be carefully studied. I may say, however, that I have verified fully some of the theories which I have always held relative to the sources of some of the important folk-lore material found in New Mexico and other parts of Spanish America, and to which reference has already been made in the first part of this article. After our material is published, I am sure that some of our Negro and Indian folk-lorists will have to revise some of their theories as to the sources of many folk-tales found among the Negroes and Indians. These peoples of a lower culture seem capable of assimilating many institutions from their superior neighbors, but do not seem to give as much as they receive. I do not know yet just what folk-tale, of all those I have collected and published from New Mexico, for example, I could say is of Indian or Negro origin, and be positive about it. If I find the same or identical tales in Spain, some one has to prove that the Spaniards got them from the Negroes or Indians. I, for one, shall not accept any such fantastic conclusion. However, I would be the last one to state that, because we find them in Spain, they originated there. The study of the tales in their oldest form may reveal the source; but I am quite sure that the Negro and American Indian have added no folk-tales to the valuable treasures of folk-lore found in Spain to-day. This, of course, is only one phase of the problem. Greater and more important may be the question of the relation of many of these Spanish folk-tales to the actual material from which they certainly come; namely, the Celtic, Germanic, Arabic, and other sources, and ultimately that greatest and most important fountain of European tradition, India. The version of "El Angel y el Ermitaño" which I found in Cuenca, for example, is one that has come from India, and our problem is to study its relation to the other versions found in Spain and other parts of Europe.<sup>1</sup>

Spain is a rich field for the folk-lorist. Although I had hoped to find folk-lore in abundance, I certainly had no idea of the vitality of the oral traditions of the Spanish people. In our folk-lore studies we have been interested in a few problems, but many more appear a tale at the same time; namely, on my return from Santo Domingo de Silos to Burgos, when I travelled on a *tartana* as far as Covarrubias, and took down a tale from a passenger (!) who got in the *tartana* at Retuerta.

<sup>1</sup> In a recent study of Ramón Menéndez Pidal, *Estudios Literarios* (Madrid, 1920), we have a very erudite exposition of the general legend with which our tale is related, the theme of "El Condenado por desconfiado."



when the folk-lore of Spain is studied. We are dealing with a country that has been the home of various races and nationalities; where the currents of Celtic, Roman, Germanic, Arabic, and Moorish civilizations, peoples, languages, and traditions have crossed and recrossed. The Spanish people may be said to be a unit in religion only. Even in the matter of language, there is the widest diversity; for in the Spanish territory proper there are spoken not only the various dialects of Castilian itself (such as the Andalusian and the related dialects of Leonese, Asturian, Galician, and Aragonese, — all derived from Latin, and closely resembling Castilian), but also the Catalanian, — a different Romance language, akin to Provençal, and the Basque of the north-east, which is not even considered an Indo-European language. Aside from all this diversity in speech, however, we actually have a diversity of races and institutions that offer work and study for scores of investigators. It is no wonder that traditions more than a thousand years old live among these people, when one considers that in many of the remote regions of Spain the people actually live, dress, eat, work, and think in exactly the same way as the inhabitants of these regions lived, dressed, ate, worked, and thought in the time of Scipio Africanus, two thousand years ago. I have seen many evidences of this, and one could write volumes on it. It is my earnest hope that this will not be the last folk-lore expedition to Spain from the United States. Let us all hope that the publication of our Spanish collection in the near future will inspire others to continue the work now begun!

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